

NORTH-WESTERN CHRISTIAN MAGAZINE.

HE THAT DOETH TRUTH COMETH TO THE LIGHT, THAT HIS DEEDS MAY BE MADE MANIFEST, THAT
THEY ARE OF GOD.—*Messiah.*

VOL. I.

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NO. 6.

ORGANIZATION—No. 1.

The perpetuity of our existence as a distinct body of worshipers is made to depend upon *a more perfect organization* than we now possess, not only by those who have always stood opposed to the all-sufficiency of the Bible, but by many of our professed friends—men who have obtained a prominence among us as preachers of the gospel. We are told that most of the apathy and coldness that is manifested in the lives and conduct of individual brethren, and the luke-warm condition of many congregations, is attributable to this cause. These are truly lamentable results, such as every true christian must deplore; and the proper solution of the problem, *what is the real cause, and what the true remedy?* is worthy of our most profound investigation. Every one who has been adopted into the family of the Lord Almighty, must feel a deep interest in the prosperity of the church and the salvation of the world, and consequently must be grieved when the efforts being made for the upbuilding of the one, and the correction of the other, are ineffectual. That such is the case, to a greater or less extent, no one at

all conversant with our past history, or present circumstances, will for a moment deny.

It is a lamentable truth that in many places, where flourishing congregations existed ten years ago, the brethren have become cold, luke-warm, and worldly-minded, and in some instances have entirely ceased to exist as congregations. Some, too, who were prominent as preachers of the gospel, have either in whole or in part apostatised from their profession. All this defection candor compels us to admit, but still it does not prove the truth of the assertion, so often made by those who assume to themselves the guardianship of our religious identity, *that we need a more perfect organization.*

Indeed the phrase, as used by our theologians, is clothed with a very considerable degree of ambiguity. We have heard it used in favor of district and state evangelising co-operations—of a distinct and separate existence as a Bible Society—and of a national denominational Book concern, or Publication Society. But what particular bearing these societies and co-operations, are to have on the better organization of our congregations, we have never yet been able to learn. We hear some-

times of "*nucleus*" and of a *sustained* and *educated ministry*, but the precise method of operation contemplated by the *more perfect organization*, has not as yet been given to the brotherhood at large, if indeed it has been matured in the minds of those most clamorous for its necessity.

From the foregoing remarks, and the survey of our religious horizon, which they are calculated to call forth, the reader will see that we have arrived at a *crisis* in our existence, which will require the utmost prudence and prayerful vigilance on the part of those who occupy the responsible station of watchmen on the walls of our Zion. All admit the supineness and lethargy of many congregations, and the withering and blighting blasts of infidelity and scepticism, which are blowing around us and even in our very midst; but the *cause?* and the *remedy?* these are the points of difference which we fear will shake us from centre to circumference, or what would be far more disastrous to the cause of primitive christianity, lead us so far into conformity with the world and its sinful fashions and institutions, as to render us unworthy the name of *reformers*, and to cause our "candlestick to be removed from our midst."

We, as a religious body, have taken high ground. We have repudiated *human legislation* and *human machinery* in all things pertaining to christianity. We have plead long and loud for the all-sufficiency of the sacred oracles, and it is upon these grounds chiefly that the necessity for an independent movement, giving rise to the

"current reformation," has been successfully maintained. The effort to restore to the world primitive christianity has, notwithstanding the gloomy picture that sometimes presents itself to our view, been eminently successful. The eyes of the religious world are upon us. They are viewing our movements, not with the indifference of idle curiosity, but with the deepest interest. If our efforts to carry out the bible-alone-system should prove a failure, all hopes of *liberty*, either *civil* or *religious*, would for a time be buried amid the ruins of the great superstructure which for years we have been endeavoring to build up.

We intend, by the help of the Lord, to show that we do not need any *more perfect organization*, but that we have already a heaven-inspired-one; that all we need is a more perfect conformity to it, and that the real cause of dilapidation and decay in some parts of our spiritual edifice is to be found in an entirely different direction from congregational organization. But for the present we must close, trusting our readers will prepare themselves for a renewal of the subject in our next No. by reviewing in their minds what they know of our past and present history as a religious body. J. B.

A VACANT SEAT

Around the hearth side gather the family circle. For years it has known no vacancy. The gray-haired sire and aged matron, the scions of the respected two, with the younger branches of this group, have assembled thus for months and years. No rude hand has interfered to mar the pleasures of

a scene so tranquil. Time has sped its way to eternity, and still no trace of sadness has left its imprint on those cheerful faces. Thanks to an all-wise and overruling Providence, they have been guarded through trials and troubles, free from the afflictions of the world, having enjoyed exemption from the "ills that flesh is heir to," and escaped the perils that beset us through life. This scene *may* be changed. Clouds *may* obscure the sun of cheerfulness that for long, long years has illuminated it, and, when the least expected, the storm *may* rage with reckless fury.

A vacant seat! Gloom—sadness—sorrow—lamentation! The destroyer has laid a heavy hand upon the once joyous group. From among them has been snatched a loved one, and mirth has taken flight to wander amid more congenial spirits. In the hour of greatest pleasure, when little dreaming of the lurking enemy, the work was done. Around the couch of sickness hover those who fear the denouement. Calm and serene the patient sufferer waits the summons of his Master. Weaker throbs the fast declining pulse. The eyes, but yesterday beaming orbs of health and joyousness, are fixed and motionless! Fainter, fainter still the beating of that warm heart! A sob, a long-drawn sigh, and angel messengers waft the weary spirit to the regions of eternity.

The chamber of death! 'Tis an awe-inspiring spot! In an instant the scenes of past life flit quickly before us. We reflect upon our errors, inwardly promise improvement, hasten from the house of mourning, and soon forget the chamber of death! Not so with those who, day by day, were wont to meet the lost one. Months will pass ere that loved one can be banished from memory. Time, fleeting in its waywardness, works wonders, but cannot drive from the thoughts the dear one gone!

A vacant seat! Ever-warning monitor of the fickleness of life, how little do we heed thy teachings! Beyond the precincts of affliction it is scarcely known, while to those who have suffered most, it is ever present and impressive.—*Albany Transcript.*



TEMPERANCE ADDRESS.

From the World's Temperance Convention, to the Governments of the earth.

The sacredness of our cause, the great interests involved in its issues, and the earnest attention which it is exciting in the public mind, prompt us to address you. Assembled in Convention to give new stimulus to the Temperance Reformation, and to kindle with fresh ardor its friends in this community, we desire to reach you by the force of our opinions, and secure your earnest co-operation in the noblest and most urgent philanthropic enterprise of modern times.

God, in his providence, has placed in our hands an instrument the most effective ever wielded against the monster, Intemperance. All former measures we may regard as so many voices crying in the wilderness of this mighty evil, prepare ye the way for a prohibitory law. Moral efforts, and the diffusion of information in regard to the extent and enormity of the evils of the rum traffic, were indispensable to create the power to secure and sustain this legal enactment. And, as in the history of the past, we have seen that the mightiest reforms are often brought to a successful triumph by the simplest means; so in this, in a season of darkness and discouragement, we have beheld one arise, before unknown to fame, who, by securing the passage of a simple law, has in his own State broken up the haunts of this vice, rolled back the swelling

tide of temptation, restored to wretched homes peace and happiness, taken the curse from a father's lips, and the fiend-like spirit from a husband's breast, and demonstrated to the world what can be done by the force of public opinion embodied in law. We make no extravagant utterance when we say that what Newton was to science—what Fulton was to progress—what Washington was to true liberty—Neal Dow is to the Temperance Reformation. The work which he has wrought has already entered as an element into the civilization of the nineteenth century, and will advance with the progress of that civilization in all lands.

Archimedes said, "Give me a spot upon which to rest my lever, and I will move the world." In a prohibitory law we have the fulcrum, and all that we wait for in this country and in Europe is the lever of the public opinion with which to move the world from the darkness, and wretchedness, and carnage of the chief of vices, and lift it into the sunlight, beauty, and purity of Temperance. And we are confident of ultimate success, because the God of virtue, purity and religion, is with us. The conflict with adverse powers may be protracted and severe. Our foes may be numerous—may be entrenched in a thousand citadels—may be sustained by a vast multitude who are under the dominion of appetite; yet in the movements of Divine Providence we hear the trumpet's blast calling the Temperance hosts to a quicker march, and thrilling them with new zeal to assail the strongholds of the enemy.

In seeking your co-operation, we are impelled by the enormity and aggravated character of the evil which we are laboring to suppress. Words lose their force when we attempt to describe it; language breaks down under the weight of the sufferings and crimes

which it occasions. Images, epithets, the most comprehensive and intense utterances, fail to set forth the evil in its true light. Under statistical reports there are living forms of degradation and sorrow, which, should they appear before us, would fill the mind with horror. Even the dealer in alcoholic drinks could not view his own work, if fully revealed to him, without staggering. His countenance would be blanched with the paleness of a corpse, his heart would beat with fearful rapidity; with trembling limbs and quivering lips he would plead to be released from the view even at the price of his avarice.

All must allow that so far as the evil has power, it takes away a man's health, and leaves him diseased; takes away his human feelings, and leaves him a wild beast; takes away his religion, and makes him a scoffing atheist; takes away his manhood, and leaves him a degraded outcast. It robs, by its tempting power, the industrious of their hard earnings; it burdens cities and nations with enormous taxation; it produces every crime in the catalogue of human wickedness; it swamps every virtue, every tender tie and noble feeling of the human heart. All the commandments in the Decalogue and precepts in the Bible, are swallowed up in this great maelstrom of vice. It is more destructive to human life than war, famine, pestilence and fire combined. It sends its victims to the grave in far greater numbers than the legions of Cæsar ever fell upon the battlefield, or the armies of Napoleon were ever sacrificed to his cruel ambition. There is scarcely a town, village or family, that has not furnished its victims. Its funeral processions are constantly moving, and at this hour thirty thousand of the citizens of the United States are in a course of preparation to be offered up as sacrifices during the coming year.

We appeal to those who occupy the seat of authority throughout the civilized world, and ask how long should so gigantic an evil be permitted to curse society? How long must the wailings of orphans and the agonizing cries of widows be heard in every city, and the dearest interests of humanity be sacrificed to a burning avarice? How long must this monster be retained in the midst of the light, intelligence and virtue of this nineteenth century? Is it not time that, instead of man, God's image, lying in the gutter, that rum should take its turn to lie there? Is it not time, while we are devising means in other departments to protect and prolong human life, that efforts be made to clear our skies from the storm-clouds of this calamity, and avert the lightning flashes from the thousands of homes that are liable to be struck?

The provisions of the law to which your attention is respectfully solicited, contain no new principles of legislation, but only such as are acted upon in every civilized community. The right of society to protect the health, property and lives of its citizens, by legal enactment, is recognized by every government, legislature and court in Christendom. It cannot be disputed without assailing the basis upon which society rests. It extends, according to the opinions of the most eminent jurists, not only to the enactment of general laws for self-protection, the execution of penalties, the appointment of a police, and the raising of armies for suppressing rebellion or resisting foreign invaders, but to every thing that tends to injure society.

This principle is acted upon in the laws which are passed against gambling, lotteries, Sabbath-breaking, counterfeiting money, smuggling, the storage of gunpowder, the exposure and sale of demoralizing prints, and any business that endangers the public health or morals. We do not depend

upon the influence of moral suasion to protect society against these evils. We do not go to the gambler, and appeal to his conscience, his humanity, his regard for the public welfare. We do not plead with the incendiary, and portray before him the suffering which he occasions, depicting in vivid colors the horrors of a midnight conflagration. We do not depend upon public meetings, speeches, and the force of mere argument, to prevent men from stealing, or forging, or uttering slander. Society decrees that these evils shall not be permitted. It employs its whole force to annihilate them; it does not admit for a moment the plan of regulating them. Governments do not license annually, out of regard to public depravity, so many incendiaries, or thieves, or counterfeiters, or dealers in tainted meat. All, therefore, that we contend for, is the application of this principle of legislation to the evils of Intemperance which is applied to other and lesser evils. And we are confident that as civilization advances, and humanity gains over barbarity, and the iron chains of a degrading avarice fall from the hearts of men, that a statute, similar in its aims to the Maine Law, will be adopted by every nation that is free to enact and enforce its own laws. And we believe that the time has come when a holy alliance should be formed by the governments of the world against their common foe, the rum traffic. The trumpet blasts to arouse the nations should be sounded from every hill top, and echoed in every valley. The hosts should be marshaled upon every plain, and the war should be one of extermination. None but a Waterloo victory should induce the friends of Temperance to lay down their arms and retire from the field.

The extent to which liquors are drugged, and the basest compounds sold under the names of wine, brandy, &c.,

is a feature of this traffic which should excite universal indignation and abhorrence. As though alcohol itself were not a sufficiently violent poison, it is mixed with deadly drugs, and thus distributed through the community. Liquors thus prepared are sold with a full knowledge that they will rapidly increase the thirst for strong drink, undermine the health, and fill the mind with indescribable wretchedness. The slave-trader can do no worse with his victims than these men do with those who fall into their grasp. The unholy inquisitor cannot invent more exquisite tortures for the unfortunate inmates of his prison, than these men invent for the poor drunkard, whom they lash to the rack of the *delirium tremens*, and pass through the horrors of one dark dungeon after another in his passage to an ignominious grave. Such stupendous wickedness should arouse to the most decisive action every one who has not lost all sense of right, in whose heart the last spark of humanity has not become extinguished. Rulers, legislators, philanthropists and Christians of every name, should unite in a crusade, to rescue the interests of society from the power of this traffic.

It is almost needless to add that with the success of the Temperance cause is connected every philanthropic and Christian movement of our times. In every advance that is made, we suppress crime, prepare the way for the spread of the gospel, and move forward the civilization of the world. We stimulate with fresh zeal the embattled hosts who have enlisted in the sacred cause of enthroning the King of kings over the nations, and securing to them the blessings of his everlasting reign.

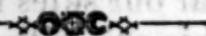
Can you desire greater honor than that of being instrumental in the accomplishment of so noble a work? Can purer or nobler aspirations fill your souls than those which prompt

you to stay the ravages of the chief of vices, deliver thousands from a bondage which is the nearest akin to death, and prepare the way for the universal triumph of virtue and religion.

Commending you to the God of Heaven, we earnestly pray that He will graciously aid you in the struggle, and grant you a complete victory. And we close by recommending to you, one and all, the adoption of the following sentiment: "Sink or swim, live or die, survive or perish, I give my heart and hand to the enactment and execution of the principles of the Maine Law throughout the world."

RUFUS W. CLARKE,

Chairman of the Committee.



WHOLESALE LIQUOR DEALING.

We have not a doubt, that in the opinion of many men, the wholesale dealer occupies a much higher position in the scale of morality—immeasurably higher—than does the retailer.—But is he really entitled to such position upon any just principle? We do not hesitate to answer no! We care not for his fine apparel, his costly furniture, or his princely dwelling. They are stained all over with the blood of the victims of his unholy calling. It crimsones the rich mantles in which his gay wife and children flaunt by the wretched and thinly clad children of want and destitution, made by his trade. Every stone in his marble palace has dragged some soul down to a drunkard's hell upon earth. Every spring in his sofa has cost the sinews of some strong man. Every wire-string in his piano has been torn from some panting bosom. All the gorgeous dyes in his soft carpets have been cunningly extracted from the bodies of his victims. There is the bright vermillion, drawn from the throbbing

arteries of weak women—the ultra marine of children's blue eyes—and the lake-white ground from the young men's bones, wrought into beautiful devices and highly colored flowers, which he treads proudly under his feet. Yes, had he a conscience, he might fear to tread that "crimson carpet," lest his feet should slip in the gore, or the bones crackle under them, or the starry flowers look up with tearful human eyes, reproachfully upon him from its delicate woof. He might start up shuddering, from the spring-seat of his luxurious sofa, as if he felt human muscles contracting under him. He would fly from the sound of his rose-wood piano as though every key-touch sent forth a wail of agony. He would shun his gilded mirror as though a ghost lurked behind its quicksilver amalgam, ready to stare upon his face and reproach him for its murder. He would not dare to seat himself behind his *blood* horses—purchased at the price of blood—lest the echoing sound of every proud hoof-fall might summon a spirit from the land of shadows, to charge him with crimes which naturally and inevitably result from his unrighteous business! Shall he be deemed comparatively innocent because he pours out poison by the wholesale? As well might one who should poison the waters of the Croton Aqueduct plead innocent, because, forsooth, *he* drew it not from the leaden pipes, and pressed it to the lips of the citizens. And is he not guilty of the meanness of adulterating what is already poison? as if the hot draught were not potent enough for destruction of body and soul, until they drugged it with the fiery essences of Delirium Tremens, so that the brain of him who drinks the accursed draught shall teem with phantom snakes and daggers, and bring prematurely upon him the horrors of the damned. Surely when men shall come to realize the true nature of this horrible curse which

overshadows the whole land, they will assign to every one engaged in it his proper place in the scale of morality. The rumseller will then become isolated from the affections, from the respect of good men in every community, whether he is a wholesale or retail dealer in the liquid poison.—*Boston Herald.*

MESSIAH'S ADVENT.

From the time the redemption of man was determined upon, God began to prepare for its accomplishment.

The vast machinery of his providence, with its ten thousand wheels, was set in motion, rolling up event after event, all converging to that central point in the history of time. Every change in the structure of society—every revolution in government—every discovery of science, and every development of philosophy, were links in that mighty chain of providential influences, which opened the way for that most stupendous display the world ever witnessed, of the infinite perfections of the God of the Universe.

Age after age had rolled by, witnessing the rise and fall of empires, the change of dynasties, and the increase of the race of man, from the original pair, to multiplied millions, notwithstanding the ravages of death, and the devastations of the Deluge. Human genius had "room and verge enough" to test its power and efficiency to alleviate the moral disorders under which humanity suffered. Reason and philosophy had exhausted their united energies and skill, only to see their fairest fabrics crumble into ruins at their feet. And disappointed and grieved, the wisest and best of all countries, yielded to despair, and acknowledged their impotency.

In utter hopelessness of human effort, they turned their eyes to a higher Source for succor; and a vague, unde-

finest impression rested on their minds, that some great event was about to transpire, which would affect the general interests of mankind. The "fullness of time" drew near, "the set time to favor Zion," and the world. The aged seers were searching diligently into the records of their predecessors, who "testified beforehand of the sufferings of Christ, and the glory that should follow," and began to think *that time* had come, "that the Spirit which was in them did signify." The "chosen nation" had reached that point in her history when prophet, priest, and people believed that a radical change was about to take place in her institutions and destiny. The rites and ceremonies, types and symbols of the ancient church, had all fulfilled, in the economy of Heaven, the designs for which they were established, and now were about to be superseded by the great Antitype. Now, when all things were ready—and the most intense anxiety prevailed among the "peculiar people" of God, and a deep sense, as of approaching destiny, sat upon the heart of nations and of men—the advent of the "Desire of nations" was about to be announced. The place selected for the annunciation, and advent of the world's Redeemer, although one of the "smallest of the hundreds of Israel," was already rendered immortal by the birth and boyhood of Israel's Monarch Minstrel.

Here, that illustrious prototype of Him "whose kingdom was to be an everlasting kingdom," watched his father's flocks until he was called from the sheep-cot to a palace—to lay down the shepherd's crook, and assume the scepter.

About six miles south of Jerusalem there is a deep lovely valley, running east and west, cradled between two parallel mountain ranges, which rise out of it on the north and south. On the southern ridge, near the source of

the Eschol, which winds its way westward through the vale of Elah, and the land of the Cerethites, and finally mingles its waters with the blue waves of the Mediterranean,—is situated the town of Bethlehem. Toward the east calmly sleeps the Dead Sea in her misty shroud, while beyond are spread out the beautiful plains of Moab. All day long the different roads leading through the valley, and winding up the mountain, were thronged with travelers pressing toward the village. The old and the young, male and female, were there. Never before in its history had such a concourse flowed into the place, on a peaceful mission. For never before had an occasion demanded their attendance in such numbers. Cæsar Augustus had issued, from the imperial palace at Rome, an edict, that all the provinces under the denomination of the "Mistress of Nations," should be taxed. The resident representatives of her regal authority, had echoed the edict, commanding all the heads of families to repair to their own cities to be registered, preparatory to taxation, and hence the multitude that crowded into Bethlehem.

All was noise and bustle in that hitherto quiet place—in the squares, the streets, and the inns, friend grasped warmly the hand of friend, the first time for years. And in the joy of these re-unions they forgot, the while, the sad reality, which the cause that brought them together was calculated to force upon their minds—the humiliating truth, that the once proud Empire of David and Solomon, established by the blood of their fathers—and which had once dictated laws to the surrounding nations—was now dismantled of its glory, strength and grandeur, and had become a dependent tributary of a foreign heathen tyrant.

The sun sunk down into the bosom of the Mediterranean, and the gray twilight glimmered upon the mountain

and faded away into the shadows of the valley. About this hour a party of travelers might have been seen, slowly and wearily wending their way up the tortuous mountain path, into the gates of the town. They were but two, male and female. The latter mounted on an ass, the former walking by her side. "Both were young, and one was beautiful." Though her garb was coarse, and indicated a condition of poverty, yet there was a blending of intelligence and beauty in her face—a meek and quiet loveliness, as well as a look of serene dignity, which betokened a heart and mind familiar with lofty habitudes of thought and holy communings. They press through the crowded streets, unnoticed and unknown, to the inn; but no place was found for them there. At every public house they meet the same reply: "full—all full." Disheartened, they turned away into a sort of court, behind the inn, which, in that country, is fitted up with stalls for the accommodation of the beasts of travelers. In this miserable place they were compelled to take shelter for the night. And thus we will leave them for the present, in their loneliness and privations.

Night closed in upon the beautiful valley of Bethlehem—a night of beauty, star-gemmed and glorious! The moon rose above the mountain-tops and moved onward, in mild majesty, up the glittering pathway, attended by her retinue, as a queen to her bridal. The heavens had a deeper, mellow blue, in whose far depths the unnumbered stars gleamed forth with a soft radiance, such as gives to Italian skies their glory and their fame. It was a night of stillness, a dreamy silence over all things brooded; so calm, so quiet, that one might deem it was Nature's sabbath-hour; and that old Time himself, growing weary in his eternal march of havoc and of death, had sunk to rest upon the

bosom of his eldest daughter, Night. All was stillness and repose, save the gentle whisper of the voluptuous zephyr, as he came bearing upon his wings the perfume of many a flower. On such a night as this a few humble shepherds, watching their flocks at the foot of the mountain, became absorbed in devout meditation, with eyes upturned to the dim reflexions of the unseen splendors of the Godhead, written in starry language on the azure page of heaven. And while they gazed, a strange, mysterious star appeared above the horizon, and culminated with increasing luster. Onward it moved until it shone above Bethlehem, and there paused in its shiny pathway. And as they looked and wondered, they heard a strain, far off, and faint, of more than mortal melody.

With eager ear they strove to catch its melting cadence, as it rose and fell. Nearer yet, and nearer still it came. Louder and louder yet it grew, and now they saw the flash, and heard the rush of angels' pinions sweeping down the sky, and the burden of their song burst full upon their ears: "*Glory to God in the highest, on earth peace, and good will to men! Unto you this day is born, in the city of David, a Saviour, who is Christ the Lord.*"

Thus singing, those winged messengers of peace to man, sped on, hymning those words of hope and triumph as they flew. The awe struck shepherds, guided by the celestial ensign, as well as the directions of the angels, left their flocks, and repaired to Bethlehem, in quest of the "Lord's Anointed." Doubtless they imagined that so illustrious a personage would make his advent in the higher walks of life—that he would be born of a member of one of the noble families of the land, and that the circumstances connected with his birth, would be in keeping with the grandeur of the mission he was designed to accomplish.

Under this motive, they sought among the rich and honorable for Him of whom "Moses in the law and the prophets did write." But their search was in vain. He, who "for our sakes became poor, was not to be found among the rich."

He came not, as his nation vainly desired and expected, in the majesty of earthly grandeur, begirt with the hereditary splendors of power, wealth, honor, and renown. He came not, as was fondly anticipated, as an invincible conqueror, at the head of a mighty army, marshaling their serried columns on to strike the Roman shackles from the neck of prostrate Israel, and to send the uncircumcised heathen back to Rome, like the wounded lion to his den. Yet this was the dream and hope which cheered the hearts of the "thousands of Israel," while they groaned under the iron heel of the tools of a foreign despot.

A *Political Ruler*,—a *Warrior Prince*, was what they had longed, and hoped, and wept, and prayed for. Alas! how little they knew of the character of Him "whose kingdom was not of this world!" No, no, ye *first seekers after Jesus*, go not to the *palace* but to the *manger*. The first scene in the history of Calvary's Victim was one of poverty and destitution. "Grim-visaged want" frowned above the infant cradle; and "weeping sorrow" baptized him with her tears, and bestowed upon him the patronymic of "Man of sorrows."

His birth place was not in the gorgeous mansions of the noble and the great, surrounded by all the elegancies which fortune loves to gather about the birth-hour of her favorite.

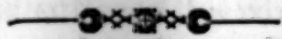
The pilot star hung not above a marble palace, whose outward magnificence indicated the rank and wealth of him who dwelt within its halls; but its mysterious light fell upon an humble shed, not the abode of man,

but of the patient ox that plowed his master's fields, and the ass that bore their rich products to his garner. No troop of anxious, loving friends came around, with a thousand comforts to greet the infant king.

No Cathedral-bells rang out their merry chime upon the air, announcing to men the joyful tidings, that an heir to the kingdom and the throne was born. No answering shout—"long live the Prince!" No, no, there lay the infant Jesus, in the humble manger, poor and friendless, save that truest friend man ever has on earth, his own sweet mother. And she bent over him, on his bed of straw, while all a mother's tenderest love welled up from the pure depths of her young heart, as warm, and full and generous, as if that helpless one was couched on velvet cushions, amid silken curtains and tapestried walls. What to her was stall, and straw, and stable! She saw not these; she only saw the child; *her* child—her first born, the "Heir of promise;" and as she gazed upon him, thought, deep and intense, was busy with the future and the past. She remembered the promise, and while she recalled its fullness, the manger faded away, and gave place to a palace and a throne, on which was seated her child, now grown to manhood, swaying a scepter over his people, Israel, now restored to their former glory and prosperity.

Did not the prophet say, that "the government should be upon his shoulder?"—that "he should restore the kingdom to Israel?" "And Mary kept all these things in her heart;" but while she "pondered them," she had no just conceptions of the nature of that kingdom, nor at what a fearful cost it was destined to be established. Thus ends the first scene in the life of our adorable Redeemer. Reader, he stooped to our condition, to exalt us to his own. "For our sakes he became

poor, that we through his poverty might be made rich." May you and I strive to imitate the unpretending humility of his life, and ever realize the saving efficacy of his death.—S. L. Companion.



THE COLORED CITIZENS OF THE NORTH.—NO. 1.

True philanthropy is world-wide in its aspirations, and the benevolence taught us in the Bible, embraces as its object the whole family of man.—“Thou shalt love thy neighbor as thyself,” is one of the two great commandments upon which our Saviour informs us “hang all the law and the prophets.” As christians, then, we find ourselves surrounded by objects upon whom we may ever cultivate the graces of “brotherly-kindness” and “universal love.”

Among the diversified multitude of objects that are continually presenting their claims for a share in our “labors of love,” we know of none who more imperiously demand the respectful and candid consideration of the patriot, the philanthropist, and especially the christian, than the *colored population of the free States*.

Although they are in our very midst—forming a considerable portion of the population of many of our cities, and towns and villages, and in some districts of the country, almost entire neighborhoods, they have in almost all the benevolent enterprises of the day been overlooked. As far at least as our own brotherhood is concerned, we believe no effort to benefit them has ever been made, and it is therefore our

object at this time to call attention to this most important subject. We feel confident that we have among us, multiplied thousands of brethren, who would gladly lend their countenance and support to any plausible scheme for their elevation and salvation, provided they could be made sensible in any reasonable degree of their *intellectual* and *moral* destitution, and of the *social* and *legal* disabilities which, like an incubus, are resting upon them, and paralysing their efforts at self-elevation.

In the investigation of this subject, we will inevitably be led to the conclusion that the “peculiar institution,” which obtains south of “Mason and Dixons” line is truly *aggressive* in its character, and that although professedly confined within its geographical limits south of that line, it does in fact overleap its prescribed boundaries, and assumes the prerogative in our *so-called* free States to mould the spirit of our laws, and to give tone to our public sentiment both political and religious.

We have said “*so-called free States*,” and we are prepared to show that our north-western States are *not* in fact *free states*. There is existing among us the *very worst form of slave-holding*, and it is to be found even among *our own church members*!

Men who prefer living at the north with their families, still hold on to their slaves, and instead of staying with them and protecting them, as far as it is possible to protect one deprived of his manhood, and converted into a chattle, they hire them out to taskmasters, who have no interest in them,

save to extort from them the greatest amount of labor possible.

The real master meanwhile is in the north—a citizen of one of our free states!—his family luxuriating on the proceeds of unrequited labor—and himself infusing a pro-slavery and negro-phobia sentiment both in Church and State, as far as his influence extends.

Thus much of the workings of the slave-power we deem necessary to develop at this point, in order that our readers may be apprised of the real *cause* of the *laws* and *usages* that obtain in the free-states, having for their direct object the *depression* and *degradation*, rather than the *elevation* of our colored citizens.

The only legitimate object of legislation is to benefit those who are the subjects of its enactments, but in the case of the colored man, it seems to have been reversed, and the strong arm of government is prostituted from the high and noble purpose of protecting the rights of the individual citizen, to the contemptible and unjust one, of stamping ignominy and reproach upon a class, but just emerged from a despotism and barbarism the most absolute. We feel confident that the great majority of our readers are not aware of the legal enactments to which we refer, or they would long since in some way or other, have entered their honest protest against them.

In our next No. we shall introduce some of them for their candid consideration.

J. B.

No man can be sound in his faith who is unsound in his morals.

SLAVERY NO. 5.

1. "Let as many servants as are under the yoke, count their own masters worthy of all honor that the name of God and his doctrine be not blasphemed.

2. And they, that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved partakers of the benefit.—1 Tim. vi. 1-2.

The phrase 'servants under the yoke' seems to denote the most grievous form of servitude. The word "yoke" is frequently used in the old Testament, and almost always as the symbol of oppression, or cruel and hard bondage, and hence Isaiah directs, that they should "break every yoke." In this connection, we have reason to believe that it has reference to the hard condition of those servants who had pagan masters. If this be the true meaning, then it may be paraphrased thus: "Let as many servants as have pagan masters, count it *consistent with* their character to take the *whole* fruit of their labor." The word *axios*, which our translators render "worthy," may also be translated "*consistent with*." It is consistent with an unconverted pagan to take *all* the *honor*; that is, as we are willing to suppose, all the *wages* of his labor. The word *honor* frequently has this signification. "Honor thy father and mother," means to support thy father and mother, and it is altogether probable that such is its signification here.

But the foregoing interpretation is corroborated by the second verse above quoted: "And they that have *believing* masters." Here are two classes of servants, some who are "*under the yoke*," and some who have *believing* masters. Now, does this not plainly imply that those who

have believing masters are *not* under the yoke?

But the servant should make this account of the matter, not because it was right for the master to take all of his labor, but because the servant had a right to suffer *wrong*, and when he had thus suffered, he would be sure he had done something for the advancement of the cause of truth; this gentleness under oppression, would keep the *doctrine* from being "*blasphemed*."

The doctrine of Christ teaches us to endure many things, that it is by no means right to inflict. We are taught to receive a blow in the face without retaliation; but this by no means proves it right to strike a Christian in the face. And when we prove from scripture, that a Christian has a right to suffer himself to be defrauded, it will by no means prove that fraud upon a Christian is sanctioned by scripture.

I hope the careful reader will not fail to observe the different motives presented to the different branches of this relation. "Masters give to your servants that which is just and equal, knowing that ye also have a master in heaven." Now this is just and right that you should do so, and you, too, have a master in heaven, who will see to it, if you neglect it. On the other hand the servant is told that his patient deportment, will prevent the gospel from being calumniated. In fact, the gospel forbids alike the infliction or retaliation of injury. So, of course, we cannot expect the doctrine of the insubordination of servants to be taught in the New Testament; but if retaliation is forbidden, how much more aggression? if servants under pagan masters, may not ask for their *rights*, how dare a professor of Christianity demand by violence, the whole control of a human being, over whom he has no right but that granted by statutes of cruelty?

But again: "And they that have believing masters, let them not despise them because they are brethren, but rather do them service, because they are faithful and beloved, partakers of the benefit. Now, here the idea of reciprocity is plainly implied; the faithful and beloved are not to be counted worthy of *all honor* as the pagan master is, but he is only a partaker of the benefit. The word "partaker" is a compound word, derived partly from the Latin *pars*, a *part*, and the old Islandish *taka*, to receive. So the partaker is one who receives a part, but not *all*. But the slave holder receives *all* the benefit, and so he cannot be the one intended by the phrase "faithful and beloved." That the master should receive a part of the benefit of his servant's labor, is cheerfully admitted, and in return he should receive part of his master's labor—the master should do the *same* things unto them, that they expect from them. A most beautiful mutuality runs through the whole subject of the New Testament servitude.—These are indeed but a few *hints* on this question, which we hope the wise will be able to understand.

B. U. WATKINS.

LITERARY RANK OF DAVID AND SOLOMON.

The chief advantage possessed by the Hebrew nation over all others, lay in the fact that they were employed in giving to the world the Bible. The Bible commenced to be written at the beginning of the organized national existence; it continued to be produced during the entire national career of fifteen centuries, and was finished immediately after the fall of Jerusalem and the dispersion of the race. This is the grand result of their existence—the monument of their memory. Egypt existed and left us pyramids, sphinxes, and mummies. Nineveh and Babylon

have left us vast mounds of rubbish, with alabaster bas-reliefs, and colossal cherubim. Greece and Rome have supplied us with a course of pagan classics, and models of beauty in art. Israel existed and left us the Bible. Well may we ask with Paul: "What advantage hath the Jews?" What has China done for mankind? What good has the Shastas and Vedas of India done? What has all Asia—all Africa contributed to the permanent elevation and enlightenment of mankind? What legacy would England, Germany, France or America bequeath to posterity if to-morrow dashed from existence as Israel was dashed?

Israel left a petty, rocky coast, blackened and blasted, to show where she had been; she left heaps of ruins and a few cyclopean stones to mark the site of her temple; nothing else did Israel leave but the Bible—the wonder and the glory of the Hebrew name.

To study the history of Israel is to study the genesis of the Bible. As of the nation, so of the book: there were four great historic eras, namely, of Moses, of David, of the Prophets, and of Christ. The era of Moses was a most amazing demonstration. Viewed on the scale of ages, it was as sudden an outbreak of moral illumination as when the lightning cleaves a dark horizon. In forty years all the relics of primitive tradition were suddenly snatched from the custody of Egyptian priests and written in a free scroll for all time. To that scroll was added an epitome of all law, all religion, and all prophecy.

Before that exodus from Egypt the world was dark, like the darkness of night without a star. After that exodus, in less than forty years, there was a light burning, strong and inextinguishable, casting its radiance afar through the gloom. For five hundred years the Pentateuch was the Bible on earth.

During this period the materials for the books of Joshua, Judges, Ruth, Job, and 1st Samuel were being evolved and incorporated in the sacred canon; but there is in them no marked advance upon the Mosaic revelation. They are corollaries and appendages of that, showing how, under that system, the nation unfolded and conducted.

With the monarchy, a new impulse was communicated to revelation. Not only was the scroll of history unrolled by the records of 2d Samuel, and portions of 1st Kings and 1st and 2d Chronicles, but there came forth a new phase of revelation, a new style and opening out to man of the hidden wisdom of God. Through Moses the spirit of God dealt with law, and the great principles of civil, social, and religious economy, settling then and there the jurisprudence of ages. There, also, by symbol and by psalm, prophecy received its mighty outline, stern and severe, which future seers must fill out and complete.

Now, however, through David and Solomon, the Spirit of God performed an equal work for art and philosophy, claiming and vindicating as his own, both the art, science and literature of all ages. By the mind of David, a large part of the book of Psalms was caused to come into existence, and around it as a center, the music, poetry, and devotion of the Church in all ages began to cling.

By the mind of Solomon, the principles of all wisdom and all science, (even of what is called inductive science,) were recognized and embodied in two works—Proverbs and Ecclesiastes—while the great idea of the Church's relation to God was embodied in the form of a sacred allegory.

Thus the idea lying at the foundation of redemption, the marriage relationship between Christ and the Church, first symbolized in Eden, and

to be consummated at the Resurrection, received its fuller and more perfect expression in human poetry.

Hence the age of David and Solomon was one of peculiar importance and marked characteristics, when additions were made to Bible light, Bible heat, Bible glory, of incalculable importance. A single century saw a wonderful change in the world's literature. At the beginning of it, there were nowhere on earth any such works as the book of Psalms, the Proverbs, Ecclesiastes, and Solomon's Song. The world was full of dark-minded, warlike barbarians. At the close of the century those works were shining like the sun, where they have shone ever since, and are shining brighter and brighter, to the perfect day. Before David left his sheep-folds to tune his harp on Zion's top, the music of the world and its poetry were chiefly in the hands of the priests and priestesses of the groves. And all that art, luxury, and license could do was done to captivate the senses and kindle the imagination of the multitude before the shrines of Venus and of Jove, or deities equivalent in character, though called by other and older names.

Philosophy likewise, and occult lore, the sciences of astronomy, architecture, and the like, were hitherto boasted the peculiar possession of the priesthood, who hid them in their solemn adyta, or taught them only to schools of initiated. And the common mind of humanity was spurned as incapable or unworthy of true philosophy and religion.

The spirit of God, by Solomon, contradicted and nullified forever the arrogant imposture. In the midst of a world ruled by jealous monopolies of knowledge, a world where midnight masses were forbidden to think, and told that wisdom was not for them, suddenly there went forth from Zion's

battlements this strange, this unexpected proclamation.

"Doth not Wisdom cry?
And Understanding put forth her voice?
In the top of the high places she standeth,
By the way—in the places of the paths,
She crieth at the gates, at the entry of the city,
At the coming in of the doors."

Wisdom cries everywhere, to all classes, high and low. She is no recluse, as philosophers pretended, shutting herself up from the vulgar in mysterious grove or temple: she comes out into the street, and mingles with the busy throng of every-day life, and meeting the masses of men face to face,

"Unto you, O men, I call," she exclaims,
"And my voice is unto the sons of men."

Not to priests, philosophers, and secret fraternities of adepts, but

"O ye simple, understand wisdom
And ye fools, be of an understanding heart."

What a grand and glorious protest was then uttered by the mouth of Solomon, against the doctrine of the world in those days, that wisdom and religion were the monopoly of the few, the knowing! What a sublime assertion of the universal rights of man to free thought, free speech, and a conscience untrammelled by human legislation!

What a momentous thing for man, then—what a step in that nation's history, and in the history of the race, was it when there were inscribed for all time, the seventy-three Psalms of David, and the Proverbs, the experience, and the Song of Solomon?

Christ and his Apostles quote from the Psalms seventy times.

Of the book of Psalms, Basil says, "In it is found a perfect theology, a prophecy of Christ's sojourn in the flesh, threatenings and judgement; hope of resurrection, fear of retribution, promises of glory, revelations of mystery, all things are treasured there as in some great and common store-house."

No wonder the early Christians were wont "to learn the book by heart, that psalmody might enliven their social hours, soften the fatigues, and soothe the sorrows of life."

And if we compare the Psalms of David and the Proverbs of Solomon together, how unlike are they, and yet how one in spirit?

David could never have written the Proverbs, nor Solomon the Psalms. The work of each is *sui-generis*, and bears the stamp of a vivid and incommunicable individuality.

Yet, however strongly marked, the works are one. There is a higher unity, of a superior authorship, the oneness of truth and love, flowing full and free from that Eternal Spirit that moved and inspired both father and son. Both diverse styles of composition were the product of the same age. A vast mass of golden truth, fused and glowing, filled with gems, and sparkling with the luster of another day than ours, was suddenly flung from out the treasury of God, into the midst of mankind, as it were in a moment. And the Bible was so far in being. The Bible was half finished. From that hour, the character of God, and of a coming Messiah, should shine with a nearer, tenderer, holier lustre, to melt a frozen heart, and make it flow down in penitence and love. David and Solomon were great in their day. David was renowned as a warrior. Solomon as a statesman. Both, as consummately versed in the affairs of men. Both did many things that excited the admiration and envy of their cotemporaries. But nothing they did compares with the words they wrote. Their glory perished. Their palaces crumbled. Their kingdom passed away. Their temple, ritual, arts, and arms vanished. Their nation disinherited, and their land and lineage made a proverb and a byword. But —one work of theirs survives. One

product of their activity defies the assaults of time; it is the scroll where they wrote their prayers, their praises, their communings with the living God. The scroll where they wrote the voices that broke out of fatherland, with strange unearthly melody, reminding them that they were strangers and sojourners on earth, as all their fathers were, and that heaven was their eternal home.

For now three thousand years that deathless work of theirs has been following them, though they rest from their labors. Their sins may have done some evil, but their works have done more good. Quick and powerful in thousands of hearts from north to south, and east to west, that work has energized for God, and is energizing as it travels on to meet them in the judgment. Eternally will David and Solomon thank God, not that they were kings, the admiration of the world, and that distant nations and queens of Sheba came to lay costly offerings at their feet; eternity will not stoop to reckon such trifles; but eternity will never forget that God gave them the privilege to write those pages of his living oracles, which have gone out into all the earth, and their music to the end of the world.

So in a lower degree may it be with men in every age. The judgement of a man's cotemporaries is very apt to be wrong as to the comparative value of his works. They value most the things he has in common with them. But the things which are most original with him, most nearly given him of God, most truly universal, and beyond the scope of the local and temporary, those things they under-value; yet those are the things which in eternity the man will chiefly rejoice to have said, or done, or written. GREY.

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He never finds God who seeks him solely by reasoning and speculation.

BIBLE UNION.—NO 2.

In our last No. we promised to give an account of the late anniversary of this institution, but not having received the minutes, we shall for the benefit of those of our readers who have not had an opportunity to make themselves acquainted with the subject, give a brief statement of its origin and design.

The circulation of the Bible containing God's blessed word of truth and life to a lost and dying world, is so closely connected with the oral proclamation of the gospel by the living minister, that the church of Christ, "The pillar and support of the truth," in its efforts to carry out the great commission given by our Saviour, after his resurrection from the dead, when he said, "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy-Spirit, teaching them to observe all things whatsoever I have commanded you," has always considered it of equal importance. In discharging the responsibilities resting upon her, the two are indeed found to be indissoluble—the herald of the cross, must carry with him to the dark and benighted regions of our sin-smitten world the Lamp of Life, and the written word, "the sword of the Spirit" should be accompanied by the voice of the *living Missionary*, whose soul has been fired by the grace of God, and whose mind has been enriched from the inexhaustible treasury of divine wisdom. Hence the origin of societies for the manufacture and circulation of the Bible. The "British

and Foreign Bible Society was organized just fifty years ago, and was supported by most of the then existing Protestant denominations, although the Pedo-Baptists held the preponderance. If at that time the world had been in possession of a pure and literal version or translation of the word of God, as it was originally written in *Hebrew* and *Greek*, there would never have been any difficulty in the carrying out of this great work by christians—they could have concentrated their efforts and their means in the multiplication, and dissemination of copies until the blessed Bible had illuminated the most remote corners of the habitable world.

Unfortunately, however, such a translation was not to be found, and the efforts of that society, so far as the English language extended, went to circulate our commonly received Bible, or what is sometimes called "King James' Translation," with all its inaccuracies and errors. Just about this time the Baptist Missionaries in India were making a translation, in which Dr. Cary deviated from the common English translation, giving as he contended a more literal version from the original scriptures. This called for an expression on the part of the society, but it was not given for some *nineteen years* after, when they came out boldly and repudiated any version *that did not make King James the standard*. The same principle was adopted by the "American Bible Society in 1836 four years afterward.

The course pursued by the American Bible Society in adhering to the com-

monly received version as the standard for all the translations to be made into foreign language, although in direct violation of instructions given three years before, by the Missionary Board of the Triennial Convention to their Missionaries. "Endeavor, by earnest prayer and diligent study, to ascertain the precise meaning of the original text, and express that meaning as exactly as the nature of the languages, into which the translation of the Bible is made, will admit. transferring no words which are capable of being translated," compelled the Baptists to withdraw, and form an independent organization. Accordingly, the next year (1837), the American and Foreign Bible Society was organized, and was supported principally by the various grades of Baptists, and our own brethren on the principle of the instructions, which we have just quoted from the Missionary Board. Having adopted such liberal principles with regard to *foreign* translations—principles which could not fail to commend themselves to every lover of the truth, "the whole truth and nothing but the truth," the new Society flourished and prospered until 1850, when, strange as it may appear, it abandoned the very ground upon which it was organized, and by a majority vote, adopted the very same sentiment that had caused them to secede from the American Bible Society. Their expression was in the following language: "*Resolved*, That this Society, in its issues and circulation of the English Scripture,

be restricted to the commonly received version, without note or comment."—But the day for stifling investigation had passed away, and a very large and respectable minority protested against such unfaithfulness and inconsistency on the part of a Society, which hitherto they had supported with their prayers and their money, and in order to carry out the original design of the American and Foreign Bible Society, to give to the whole world a pure and literal translation of the word of God, they determined to organise a society having for its sole object, the carrying out of this great and praiseworthy work.

Accordingly, on the 10th of June, 1850, many of the former members of the society, including its President, Corresponding and Recording Secretaries, and Treasurer, together with others friendly to the cause, constituted themselves into a Society bearing the name of the American Bible Union. Its alone object is "to procure and circulate the most faithful versions of the sacred scriptures in *all* languages throughout the world."

The reader will see by this brief sketch of the origin of this Institution, that from the first establishment of the British and Foreign Bible Society, there has always been a party of devoted and consistent followers of the Lord Jesus, whose great aim and object was to give pure and unadulterated to their fellow men the Lamp of Life, and that although for the sake of peace, they have withdrawn from societies, which they had upheld by their means and their influence, still

they never abandoned their purpose, but have continued to receive accessions in numbers and wisdom, until at length they have established themselves on a platform which, with the blessing of the Divine Author of the Bible, will be impregnable to the assaults of all the enemies of truth and righteousness. In another No. we will endeavor to show the doings and prospects of the society up to the present time. J. B.

EDUCATION.

There is perhaps no subject that commands so much attention in our own New England as education. The condition of our Common Schools, the standing of our academies and the superiority of our colleges, are the themes of almost every one, and we pride ourselves upon the fact that wherever a Yankee is found, something above mediocrity in intelligence may be witnessed. And all this is very well. But we seem to neglect the fact, that with all the versatility of a New England education our people are becoming every day more superficial.

Education, like everything else in our country, is measured by its immediate and practical utility. Whatever, in the shortest space of time, with the least labor, will produce the greatest quantity of money, appears to be the desideratum. Consequently our population is developed in fragments. One man depends upon his muscles, another upon his eye, another upon his ear, etc., etc., for his prosperity. The whole man is never brought out as he should be. In consequence of this we have multitudes of examples of great acumen and skill in one department, while great ignorance is manifested in other matters with which every tol-

erably educated man should be acquainted.

However learned a man may be, he is properly educated if he fails to know how to act promptly, effectually and wisely in the varied exigencies of life. The man who can thus act, is educated, although he knows nothing of languages, the sciences, or the philosophy of life. We will except the latter, for if he acts with wisdom and effect in the exigencies which are continually occurring, he is a philosopher, although he may be ignorant of metaphysics as a science, and ignore the title.

On the other hand a man may be enriched with the profundity of a Plato, and the versatility of a Voltaire, but if he fails when required to act, he is not educated according to the requirements of the nineteenth century. Man is now estimated not by what he knows, but by what he can do. Many comparatively unlearned men of a practical turn of mind have more influence in society, than our best scholars, simply because while the latter theorize, the former show an aptness to encounter and overcome circumstances which the scholar attempts in vain.

In this case the scholar is not educated, in the true sense of the word. He has accumulated knowledge, but his mind is not capable of using it to advantage. He knows books, but not men. His pursuits have excluded him from an intimate sympathy with the necessities and desires of his fellow-men, and he consequently fails when he attempts to prescribe remedies for the evils which exist. The scholar must never forget that there are two sides to human nature—the contemplative, and the active. If, in his absorption by the former, he neglect the latter, he will find his sphere narrowed, and his labors ineffectual.

The objects of early training, are

simply to store the mind with elemental knowledge, and to cultivate habits of reflection and decision. In proportion as the youth is properly educated, he will give evidence of his ability in his manhood. If his powers have been stunned with over-cramming, or if his judgment has been enfeebled by over-tasking his memory, the effect thereof will be perceived in the adult. He may be full of learning, but he will not have the power to use that knowledge to advantage.

Under a wise system of instruction, there will be as much care taken of the individuality of the student as of the branches in which he is instructed. He must be taught to incorporate what he learns into his mental organization. There is no objection to his receiving assistance from others, but that assistance should be comprehended, and the essence thereof appropriated.—Without this, a knowledge of books is rather an impediment than an auxiliary to success. Our young men should recollect that a true education is that, and that only, which will enable them to bring to bear all their forces upon the matters which may affect them in after life. If education does this, it is commendable; but if otherwise, then it becomes an embarrassment to its possessor, and fails him in the time of his greatest need.—*Herald*.

—••••• "DIED YESTERDAY."

Every day is written this little sentence, "Died yesterday, so and so." Every day a flower is plucked from some sunny home, a breach made in some happy circle, a jewel stolen from some treasure of love. Each day from the summer fields of life some harvester disappears; yes, every hour some sentinel falls from his post, and is thrown from the ramparts of time into the surging waters of eternity. Even as we write, the funeral procession of one

who "died yesterday," winds like a summer shadow along the street.

"Died yesterday." Who died?—Perhaps it was a gentle babe, whose laugh was as the gush of summer rills loitering in a bower of roses; whose little life was a perpetual litany, a May time crowned with passion flowers that never fade. Or, mayhap it was a youth, hopeful and generous—one whose path was hemmed with flowers, with not a serpent lurking underneath—one whose soul panted after communion with the great and good, and reached forth with earnest struggle for guerdon in the distance. But that heart of his is still now, for he "died yesterday."

"Died yesterday." A young girl, pure as the orange flowers that clasped her forehead, was stricken down as she stood at the altar, and from the dim aisles of the temple she was borne to the "garden of the slumbers." A tall brown man, girt with the halo of victory, and standing at the day's close under his own vine and fig-tree, fell to the dust, even as the anthem trembled upon his lips; and he too was laid where "the rude forefathers of the hamlet sleep." An aged patriarch, bowed with years and cares, even as he looked out upon the distant hills for the coming of the angel host, sank into the dreamless slumber, and on his door step was next day written, "died yesterday."

"Died yesterday." Daily, men, women, and children are passing away; and hourly, in some graveyard, the sod is flung over the dead. As often as the morning we find that some flower, that blushed so sweet in the mellow sunset, has withered up forever, so daily, when we rise again from the bivouac to stand again at our post, we miss some brother soldiers, whose cheery cry, in the sieges and struggles of the past, has been as fire from heaven upon our hearts. Each day some pearl drops

from the jeweled thread of friendship; some lyre, to which we were wont to listen, is hushed forever. But wise is he who mourns not the pearl and the music lost. for life with him shall pass away gently as an eastern shadow from the earth, and death be a triumph and a gain.—*Western Christian Advocate.*

ELDER HARTZELL'S DEBATE.

NOTE.—The following article from the August No. of the *Millennial Harbinger*, together with the strictures appended, we publish by request of their author, Elder J. Hartzell. J. B.

ELDER JONAS HARTZELL, of Ohio, not long since, had a debate of days with an apostate Christian, named Joseph Barker. He put his foot on the infidels's head, drew his own sword and most cruelly cut off his head. He has given us, in one volume, his own speeches, leaving the rights of sepulture to Mr. Barker's friends. This, so far as it pertains to the issue, is a clear and decisive triumph. And the book ought to have a very general circulation. It has but one defect, so far as I have read it, and that is in meeting the objection to the law of Moses and the gospel, based on the system of servitude recognized in both institutions. He defends the Bible by ignoring the institutions of servitude recognised and regulated by Divine statutes.* This, however successful in the region of Ohio, where the debate was held, will be, amongst sensible and discriminating men of a scriptural philosophy, re-

* For example, Because Paul says, "Masters, render to your servants that which is just and equal," he argues that they were hired servants, and not bond servants. Now, a sensible sceptic, on a little reflection, cannot admit this interpretation, because, in that case, Paul would have said, Masters, pay your servants their wages according to contract. But in this case, there being no such contract, Paul makes an appeal to justice and equity, and does not say fulfil your contract, but "render to them" what, with all the premises known to yourself, you consider to be "just and equitable." So hermeneutics and logic decide.

garded as special pleading, and a shrinking from the true issue. With this single exception, and its hearings on certain special passages of Scripture, the book will be read with profit by believers and unbelievers, of honest purposes. It is for sale at this office.

In a notice of Elder Hartzell's book in the *Christian Age* of June 15th, the following editorial commendation of it, this morning (July 20th) first arrested my attention:

"Mr. Barker has founded an objection against the Bible, upon the fact that, as expounded by many of the most celebrated divines, especially Mr. Campbell, it sanctions slavery; Elder Hartzell denies that the Bible sanctions slavery, so that here is a new feature in arguing the evidences of Christianity, which, no doubt, will be read by many with great interest."

This is, however, I presume, an unintentional misrepresentation. It is affirmed that I take the position, and Elder Hartzell denies the position, "that the Bible sanctions slavery." I never took nor defended such a position. I do maintain the position, against all opposition, that both "Bible" and "the New Testament" admit and sustain the relation of master and servant for life, or the relation of bond master and bond servant for life. This I have maintained and do maintain, and must continue to maintain, until I see something more rational, more scriptural, than I have ever yet seen, even in the late debate. But that anomalous maximum of all evils, moral, political, or religious, called "slavery," in Algiers, West Indies, Africa, Italy, or America, I never defended, and, so long as the Bible lives, never can, and never will defend. It is the duty of the *Christian* ministry to convert the world and edify the church, not to reform the world or its worldly institutions. This is the appropriate work of

political Franklins, Washingtons, Jeffersons, but not of Peter or Paul, of Jonas Hartzell or Alexander Campbell. Let every man abide in the *calling* in which he was called. This is a text on which neither he nor I, I presume, ever delivered a sermon. Alexander Cruden, author of the best English Concordance in the world, defines this calling, (1 Cor. vii. 20,) "Any lawful employment or way of living." Truly translated in Old England, too, "Are you called being a slave, be not perplexed about it; but if you can obtain your freedom, don't refuse it; for the slave that turns Christian, is the Lord's freeman; likewise, the freeman that becomes a covert, is Christ's servant. Have you been redeemed from slavery, then don't turn slaves." So Paul taught. Peter and Paul—Tim. vi, 1, 2, Titus ii. 9, 1 Pet. ii. 18—use the word *despotees* four times, speaking of Christian *despots*, lords or masters, in reference to their servants—a word never used in the Christian Scriptures but in reference to the Lord and Christian masters. This is the most vulnerable and indefensible position in this otherwise good and solid argument, designed, I presume, for North-Western Christians. A. C.

BRO. CAMPBELL:

Accept my thanks for your (to me encouraging) notice of my book, in the M. Harbinger of the present month. You say, "it has but one defect so far as I have read it." That one of your competency should so pronounce upon a book of more than 300 pages, cannot fail to be somewhat flattering to the author, unless that defect should neutralize all the good; but not so in this case, for you have asked for the book a "very general circulation."

"He defends the Bible by 'ignoring' the institutions of servitude recognized and regulated by Divine statutes." This is the "defect." Now, if the au-

thor could make it appear that he did not 'ignore such statutes,' the book would then be of rare value. I was not ignorant of, nor feigned to be ignorant of the simple existence of such institution, both under Moses and Paul. Will the reader turn to page 257 of my book --- "It is true the religion of Christ did not forbid slavery in so many words, nor did it expressly command masters to liberate their slaves, but it did that which was much better," etc. See page 262—"But if thou mayest be made free, use it rather." "The desire for freedom was a lawful aspiration; and no Christian master could refuse to grant his slave a justifiable desire, and be guiltless, *if duties are reciprocal*." Page 268—"These laws Justinian abolished. He again opened the door to the Christian 'master' to let the 'slave' go 'free.' In this favorable opening for manumission," etc. Page 279, "Oh! the depths, both of the wisdom and goodness of Jesus Christ our Lord, to adapt a scheme of love and mercy, to a sin-ruined world, so as to give His gospel free access to all; to deprive none of its benefits and blessings, neither the "master" nor the "slave," on account of previously existing relations, however, wrong and oppressive; and yet not to justify the wrong, but to correct the evil" etc.

You was then under some misapprehension when you charged me with "ignoring," etc. But let me say that I did deny in debate in the region of Ohio, and will in the latitude of Virginia or Ky., if any will afford me an opportunity, that neither Moses nor Paul "recognized" the relation of involuntary perpetual servitude as a justifiable relation, or, if you please they do not "sanction" the relation.

That I may be intelligible to all, I will define: "Sanction, to give authority or validity to, to ratify; confirm; authorize; countenance; support." You agree with me that nei-

ther "Moses nor Paul sanction slavery."

In this notice of my book you give the following extract from the *Christian Age*, of June 15th. The *Age* says:—"Mr. Barker has founded an objection against the Bible, upon the fact that, as expounded by many of the most celebrated divines, especially by Mr. Campbell, it sanctions slavery. Elder Hartzell denies that the Bible sanctions slavery, so that here is a new feature in arguing the evidences of Christianity," etc.

In reply to this you say, "*This is, however, I presume an unintentional misrepresentation.*" It is affirmed that I take the position, and Elder Hartzell denies the position."---(I do.) "*That the Bible sanctions slavery.*"---"I never took, nor defended such a position."

This is straight out talk—just what we want to hear. It is however true that many "sensible men of a discriminating and scriptural philosophy," and infidel "philosophy" have so understood you. Surely the "discriminating" editor of the *Age* cannot be charged with misrepresenting you, when he frankly avows my position "that the *Bible does not sanction slavery, a new feature in arguing the evidences of Christianity.*" He has tacitly admitted that your position, viz—"that the Bible sanctions slavery," is his own; is the old one, the universal one; my humble self being the only dissenter, taking the novel position in debate with infidels, that Christianity does not "sanction slavery," hence my position is the "new" one. So "new," that in his judgment, it will give special "interest" to my book.

Dear brother, we are happy in your disclaimer of any such position. We only regret that you have not long since corrected the public in regard to your true position on this important

subject. It is my conviction that ninety-nine-hundredths of your readers have, for the last ten years, understood you as holding the position you now disclaim. But your true position is as follows: "I do maintain the position against all opposition, that both the Bible and the New Testament admit and sustain the relation of master and servant for life, or the relation of bond master and bond servant for life," etc. As my eccentric position to meet an emergency in debate has called you out, to give to both the wise and the unwise your position, "what it always has been, what it now is, and what it must continue to be," etc., before I can adopt your position you will permit me, as a "North-Western Christian," to open Webster, and look at the *two* most important words in your position: "admit and sustain."

"Admit---1st, To suffer to enter, to grant entrance: 2d, permission to enter." "Sustain,---1st, To bear up: 2d, to hold, to keep from falling; 3d, to support, to keep from sinking into despondency: 4th, to maintain, to keep alive."

Your position, then, is, that the "New Testament admits" slavery to "enter"—and now having opened the door to it and invited it to come in, it "sustains" it; the "New Testament" bears it up; "it keeps in from falling; it supports slavery by keeping it alive."

I think South Eastern Christians have certainly understood your position, and a North Western Christian now asks most gravely, and most earnestly, both for himself and others, to be enlightened on the difference between the two positions—"The New Testament sanctions slavery,"—"The New testament admits and sustains slavery." That you may be the more definite in your answer let me also give you my opinion.

It is one thing for the New Testa-

ment to admit *drunkards* in the church, and another thing to admit *drunkenness* into the church. It does the former, but not the latter. It did admit polygamists to enter the church, but it never did sustain polygamy. It did admit Roman slave-holders, and their slaves to baptism, but it did not baptize *Roman slavery*. It did admit the men but not the *system*. To admit the relation into the church, was a matter of unavoidable necessity, and purely an act of toleration, and that is "allowance given to that which is not approved."

I do not here argue the question, I only wish not to be misunderstood in my true position, as you unfortunately have been in your numerous articles on this subject, I say *on this subject*, for so far as known to me, it is the only one on which you have been *misapprehended*.

There is yet another sentence in your notice, to which I beg leave to call the attention of your readers.—"But that anomalous maximum of all evils, moral, political or religious, called "slavery" in Algiers, West Indies, Africa, Italy or America, I never defended, and so long as the Bible lives, never can and never will defend.

This will be understood. These are earnest words, and should inspire *noble deeds*.

But my dear and venerable brother, I have somewhat against thee. And, can I say it with that respect that a junior should, who acknowledges large indebtedness, when dissenting from, or animadverting upon his senior.

When those who feel aggrieved with their brethren, who are in the practice of this "anomalous maximum of all evils" American slavery—when we say to them, you ought not to buy and sell men and women; when we say to them, you do wrong in holding them in a condition, where they are exposed to these fearful liabilities, and all

We say to you, beloved brother, that is the concomitant evils essential to the very existence of slavery—you, very gravely raise the question of relation, and maintain that the "New Testament does admit, and sustain the relation of bond-master and bond-servant for life," and dissipate the mind from the *true cause of our grievances*.

I fear I may not be understood; I wish I had a case in point by which I might elucidate this thought. Perhaps by indulging the imagination a little we might find one, or perhaps two. When Samuel charged Saul with having disobeyed the "commandment of the Lord," suppose, he had said, why no, I have not disobeyed the "commandment of the Lord;" I maintain that it is right to offer sacrifice, the people have spared the best of the oxen and the best of the sheep for that purpose. Well he did almost say that. But the prophet said, that is not the question—you have disobeyed the commandment of the Lord, and the Lord will take from you the kingdom—that is the question.

When Nathan charged David with the sins of murder and adultery, suppose now David had raised the question of his right to a second wife: "Does not our law justify me in having Bethsheba to wife? She is not a sister to my other wife. You have falsely accused me—my relations are all *justifiable relations*."

Ah! that is not the question. "You have slain Uriah, and have taken his wife to be your wife." So when we say to our brethren, you have stolen property, (for if Levi paid tithes in Abraham, then, and in the same sense was the present stock of American slaves stolen when "yet in the loins" of their *kidnapped fathers*.) Bro. Campbell raises another question and says, "I do maintain that the Bible and New Testament admit and sustain the relation of master and servant for life."—

not the question at issue. We charge some of our brethren with holding stolen property in human flesh, and buying and selling such men and women as they do *beef* and *pork*, and yet they go unreprieved and maintain their standing in the church.

And finally, in the article where you call slavery the greatest "of all evils," you affirm that the relation is right. Now why this? Is it to excuse American slavery? To offer an apology for that you say the Bible does not sanction?

If I am in error upon this subject, I ought to be corrected—for my errors are fast becoming the errors of others. I do then most fraternally ask my brethren to correct me, or confirm me.

Yours, with considerations of christian esteem,
J. HARTZELL.



THE CHRISTIAN BANNER.

There are many excellent things in Bro. Howard's paper, so much so that we look upon it as a welcome weekly visitor. He gives his readers more original matter than most weeklies, and still the articles are generally sufficiently short to insure a reading by every one—a quality in editorials which some of our brethren of the quill seem entirely to have overlooked. From the locality of the "Banner," and the former associations of its editor, we expected to find it the advocate of slavery, so far as it occupies the character of a "patriarchial institution," or in other words, that it would contend for the abstract relation of master and slave, as being a relation recognised by the Bible. This is as far as professors of religion generally go, and although we differ with them, in

the interpretation of the passages upon which they rely for the proof of their position, still we have a great deal of charity for those who have been born and educated in the south, and have always heard the Bible explained as a pro-slavery document. The *religious* view of slavery is, that the master sustains the same relation to his slaves, that the patriarchs of olden times did to their servants; that being raised on a plantation together they form strong attachments, and thereby promote each others happiness—that the slave is sure of a good home and the necessary appurtenances to render him comfortable. This view of the subject is taken by all the *religious* advocates of slavery of whom we have any knowledge. We have not the slightest respect for the northern man who apologises for slavery by taking such ground, but we can easily see how a southern man could honestly advocate it. There is something venerable in the very idea of carrying out on one's plantation here, in the nineteenth century, the same system of labor, and the family social compact, that existed in the days of Abraham, and Isaac, and Jacob! But here we believe theologians, and all good men, have generally stopped, and any thing more repulsive in the practical bearings of the "institution," they look upon as an excrescence, rather than matter capable of successful vindication even by the moral sentiment of the age, much less by the Bible. Good men of every name have concurred in their condemnation of the *slave trade*—even slaveholders themselves are frequently un-

sparing in their denunciation of the *traffic* in human chattles—in men, and women, and children.

We have ourselves heard several brethren in the south, express themselves in such a way as to manifest a *holy horror* at the very idea; and it is a credit to the brotherhood there, that negro speculators are generally looked upon by them with contempt.

Our readers will no doubt be as much surprised as we were, when they learn that Bro. Howard has suffered his "Christian Banner!" to *aid* and *abet* in this nefarious traffic. Yes, he has opened the columns of his religious journal, as an advertising medium for the bartering of a part of those for whom Christ died. Read the following from his paper of the 4th Nov., and remember that the firm advertising are members of the christian church! at the same place with the editor of the Banner.

"FOR SALE OR EXCHANGE.—A neat little farm, with good buildings, a fine young orchard, etc., situated in a populous neighborhood, where there is no physician. A better location for a medical man, cannot be found in the 'Purchase.' The property will be sold cheap for cash, or will be exchanged for a young negro boy or girl. Apply at *this office*, or to S. F. Singleton & Son."

Here then we not only find the *traffic* recognised in a christian periodical, but its editor assumes the character of *agent* or *negotiator*. If it is not convenient to call on Messrs. "Singleton & Son," with their "*young negroes*," they can just call at "*this office*," where no doubt the editor will be ready to

assist in making the sale or exchange.

How can christians reconcile such a course with the teachings of the Saviour. How inconsistent to give their money to send the missionary to convert the heathen when they are practising a traffic that degrades three million of their fellow men to the level of chattle property! and to aid the Bible cause when they are denying its use in the communities in which they live, and even to members of their own families.

It may be Bro. Howard, can give us some light on the *morality* and *consistency* of such a course, but for ourself we confess the buying and selling of human beings, like horses, and cattle and swine, looks to us very little like the course marked out in the Bible for christians to walk by. Indeed it seems to be entirely incompatible with the golden rule of the Saviour, "As ye would that men should do to you, do ye even so to them." Our understanding of the christian religion is, that it is designed to elevate the character of the possessor, and thereby ameliorate the condition of suffering humanity everywhere.

We look as our last hope for fallen humanity to the church, purified by the great law of love, inculcated in the unerring word of God. J. B.

—♦♦♦—
An opinion is not therefore false because it contradicts received opinions; but whether true or false, let it be submitted to a fair examination: truth must, in the end, be a gainer by it, and will appear with greater evidence.

BIBLE UNION NO. 3.

Since our "No. 2," was in press, we have received several very important documents, touching the whole subject of revision, among which is the address delivered by the president, the Rev. Spencer H. Cone, D. D., at the opening of the recent anniversary of the "American Bible Union," held in the meeting house of the first Baptist Church, Broom st., New York City, Oct. 5th, 1854.

We take great pleasure in presenting it to our readers without note or comment.

J. B.

PRESIDENT'S ADDRESS.

Brethren and Friends:—Lovers of truth and of right; accept our heartfelt welcome to another Anniversary of the AMERICAN BIBLE UNION. We meet to celebrate the progress of pure versions of the Sacred Scriptures.

No other Bible organization in the wide world advocates the translation and circulation of *the whole* truth. No other lives, and breathes, and has its being exclusively in the unclouded atmosphere of pure unalloyed principle; as the beloved Oncken, while among us, said, **OUR PRINCIPLE IS DIVINE**. On this platform we meet each other with the knowledge, that we are solemnly pledged to deviate neither to the right hand nor the left, in our honest efforts to express accurately and plainly what God has revealed. Here no king can threaten us; here no civil tribunal can coerce us. Whatever opposition may be raised by men or devils, it cannot come against us with the overwhelming power of Church or State, to prevent our operations, or frustrate their legitimate results.

During the current year the meetings of your Board of Managers have

been pleasant and harmonious. We are not only satisfied that our work is of God, but its unspeakable importance to the cause of Christ and the best interests of our dying fellow men, becomes every succeeding month more and more manifest.

The report of the Treasurer shows you that our appeals to the friends of the Union have not been in vain in the Lord. Our expenditures have been promptly met, and the prospective subscriptions already obtained, assure us, with the blessing of God upon the continued efforts of our agents and friends, of adequate support in the year to come.

It seems proper on the present occasion to advert briefly to the circumstances which in the all-wise providence of God, have contributed to the peculiar liberty we enjoy in the work of Bible revision.

- 1st. The age in which we live.
- 2d. The country, and
- 3d. The denomination in which many of us have been trained.

1. In no preceding age were so just views entertained of *religious liberty*, as at the present time. With few exceptions, and those chiefly among the Baptists, even the advocates of religious freedom, in past days, have insisted upon some restriction upon the rights of conscience—some connection between Church and State. Luther, Calvin, Zwinglius, Knox, and their followers, together with the Puritans both of old England, and New England, all fell into this greivous error. The present century has done more to explode it than any other, since the day of Christ and his Apostles.

2. Our country. In this highly-favored land, the sun of religious liberty first shone with unobstructed rays. Rhode Island was the first State that really established the principle of **FREEDOM TO WORSHIP GOD**. This was the

pattern Commonwealth of Roger Williams, followed by the other States in our glorious Union, where all civil power should be exercised by the people alone, and where the Ruler of the universe should be the only ruler over the conscience. Says an eloquent writer of our own nation, "Williams was the first person in modern Christendom to assert in its plenitude, the doctrine of **THE LIBERTY OF CONSCIENCE**; he defended it when he first trod the shores of New England; and in his extreme old age it was the last pulsation of his heart." This is the land where we may even revise the commonly received version, having none to make us afraid.

3. Of all denominations, Baptists have most strenuously and efficiently battled for unrestricted religious liberty. From the time when John the Baptist was imprisoned for freedom of speech, to the time of John Bunyan, who suffered for the same crime; and from the time of the ingenious dreamer to the formation of the American Bible Union, they have been bold to declare and maintain their views of truth. They never could endure to receive their religion by inheritance instead of conviction, or yield up their souls to the domination of Popes, Kings, Councils, or Assemblies. *To the Law and to the Testimony* has been their uniform appeal; *the living oracles*; *the revealed mind and will of Jehovah!*

Such is the age—such the country—such are the principles which have grown with our growth, and strengthened with our strength. Is it wonderful that they should have conduced to originate and cherish in our hearts an earnest desire to know exactly what God has taught? Is it surprising that we should reject the authority of King James and the rules by which he restricted the revisers of the Bishop's Bible from "**GETTING OUT THE WHOLE TRUTH?**"

But we are told that the legitimate exercise of our liberty in seeking to know what God has revealed, produces disturbance. No doubt of it. Truth and principle always create disturbance in our sinful world. The inspired Apostles themselves turned the world upside down by preaching the truth. You cannot put a little leaven into three measures of meal without producing a great ferment, until the whole is leavened. The Reformation was a fruitful source of trouble, the effects of which have not yet died away. The translation of the Bible by Wickliffe caused disturbance; and Tyndale's version produced still greater. What would have been the effect of the revision made under King James, if the revisers had been permitted by him to do their duty, and had done it, who can tell? Probably it would have changed the whole aspect of religious affairs in Great Britain; and have severed probably the cords that bound together Church and State; nay, it might even have gone far towards pulling down **INFANT SPRINKLING**, that great "**PART AND PILLAR OF POPE-RY!**"

And what is *the truth* for which we are contending? Is it some personal matter between man and man? Is it an affair that concerns only a city, a state, a nation? No! the truth for which we strive is *the truth as it is in Jesus!* the truth that concerns the immortal soul; the truth that affects the welfare of our whole race, and the declarative glory of God on the earth. We assert that there should be no embargo laid upon God's Word; that it should be given to our countrymen, and to the whole family of man, in as pure translations as can be made; and that it should be free as the air we breathe. No priestly faction, no prejudiced society, no combination of wealth or influence should prevent it. *Let the word of God run, and have*

free course, and be glorified! The motto of Bro. Kobner, of Hamburg, we have acted upon from the beginning—*Who can measure the consequences of an unfaithful translation of a single sentence!* Dr. Trench, Professor of Divinity, King's College, London, in his work on *SYNONYMS*, just published by Redfield, under the influence of the same love of truth, shows the importance of becoming discerners of words, in their fine and delicate shades of meaning, that the mind of an author may be *rightly distinguished*. If this be so with reference to Greek and Roman writers, how much more so with reference to the inspired penmen of God's Holy Book?

"If," says this learned teacher of the value and force of words, "we become aware of delicate variations in an author's meaning, which otherwise we might have missed, where it is so desirable that we should not miss anything, that we should lose no finer intention of the writer, than in those words which are the vehicles of the very mind of God? If it increases the intellectual riches of the student, can this anywhere be of so great importance as there, where the intellectual may, if rightly used, prove spiritual riches as well? If it encourage thoughtful meditation on the exact forces of words, both as they are in themselves, and in their relation to other words, or in any way unveil to us their marvel and their mystery, this can no where else have a worth in the least approaching that which it acquires when the words with which we have to do are, to those who receive them aright, words of eternal life; while out of the dead carcasses of the same, if men suffer the spirit of life to depart from them, all manner of corruptions and heresies may be, as they have been, bred."

On this platform we stand;—the truth, the whole truth, and nothing

but the truth; the truth of God for the world! Here we stand, and here we hope to stand while life remains. We will be free;—free to speak or write, to preach or print, yea, to circulate in all lands, as far and as fast as we can, the Bible as God gave it.

Brethren and friends: I was born and bred a freeman, and am too old now to learn the language, or wear the fetters of bondage. Yea, more, I trust I am one of Christ's freemen, and the children of the kingdom should not become subject to human tradition. There is no sacredness in a translation, except just so far as it pictures forth the original, just so far as it develops the features of divine truth. All else is refuse, and should be removed. Shall we hesitate to filter and clarify the water we drink because past generations have partaken of its impurities?

Can time sanctify error? Can antiquity make right *wrong*, or wrong *right*? Shall the scholar and the divine know what God has revealed, and must it be—can it be—a crime to communicate it to the common people? Christ, the anointed, thanked the Father of lights, from whom cometh down every good and perfect gift, that He had *hid these things from the wise and prudent, and had revealed them unto babes*; but many professing christians in our day would reverse the plan, and cover up the words of our redeeming God. We have no objection, say they, to a corrected version for the learned, but don't prepare one for the common people! Let the studious minister have the Book in his library, but do not let it become popular, so that the unlearned members of his church can read it.

Blessed be God, we cannot make it popular, nor hinder it from becoming popular. That must depend upon its intrinsic merits. But it is our determination to spare no pains to make it

a truthful representation of the sacred original. We wish to make it as plain as the Gospel Christ preached to the poor, and then publish it so cheaply that all who are able to read it may be able to buy it.

Some persons have endeavored to prejudice the minds of our friends by the preposterous rumor, that the work when finished, will be so dear that men of ordinary means cannot purchase it. This rumor is no doubt, founded upon our present publications, which are designed chiefly for criticism. When the New Testament is finished, we expect to issue it, in its cheapest form, for a shilling a copy, if not for less. We are laboring mainly not for the learned or the rich, although they will be benefitted by the results of our labors; we are laboring emphatically for the masses—for the poor and the ignorant, in all lands; not forgetting our own beloved country. If the common people who heard Christ gladly, will receive our work gladly, we shall have our reward.

Brethren, we do not labor in vain. The Report of the Corresponding Secretary will present to you some of the details of our operations; and they will convince you that we have abundant reason to thank God and take courage. Many of the beloved followers of the Lamb, have traveled farther than from Rome to the Appii Forum or the Three Taverns, to cheer us on our way, and bid us not to fear what man can do unto us. The enlargement of our receipts, and the accession of new friends and subscribers, have added to the influence, and given pleasing assurance of the permanency of our organization. Numerous recommendations of our publications from distinguished quarters, have secured the confidence of learned men, both in England and America, in the prudent and successful method by which we are prosecuting the objects of the Union.

Thus far the hopes of friends are realized, and the predictions of foes are unfulfilled. But above all these things we have constantly enjoyed the soul-comforting assurance that the God of Jacob has been our refuge and strength; He has guided, and controlled, and blest our efforts. This fills our hearts with joy, and our tongues with praise. This crowns the labors of the year, and calls for loudest acclamations of thankfulness to the God of the Bible!



LETTER FROM BRO. POLLY.

HOLLINSBURG, Nov. 11th, '54.

Dear Bro. Boggs.—Your favor of the 25th ult. is at hand. I was sorry to hear of your affliction, but glad to learn that you are recovering.

The names I sent you are I believe all right, if you have sent to Samuel Polly and Margaret Harlen. Friend Miller has received his paper regularly, and is well pleased with it. In fact, all that I have heard speak about it are well pleased. You are considered a mild and pleasant writer. There is no better way to overcome an enemy than by treating him kindly.

Always "overcome evil with good." Never "shun to declare the whole counsel of God," yet take care to have *hard arguments and soft words*.

As to the difficulty between you and the "Age," I have conversed with several brethren, and our advice is to *keep it our of your paper*. As Bro. Franklin has made a statement concerning you, *he ought to publish your reply*, but it is better to *suffer wrong, than to do wrong*. Our advice is to settle the difficulty at home, and then let the world know that it is settled.

I wish to inform the brotherhood, through your Magazine, that the congregation at Bethel, numbers upwards of one hundred and fifty, and that there is *not* a pro-slavery brother or person among us—the last one was converted

the past summer. There is not a *pro-slavery preacher* in this whole district of country. It appears, from a statement made by Bro. Franklin, there is an agreement between them and the south not to say anything on the subject of slavery. It is said *our brethren* hold about *fifty thousand human beings in bondage*—taking all their labor without any remuneration! How can they “hold up holy hands without wrath or doubting?”

The brethren are all desirous that sister M’Keever will write again.

Yours Respectfully,

WM. POLLY.

P. S. Enclosed you will find two articles for publication, one written by Bro. Tillson, the other by our young Bro. Anderson.

SUNDAY SCHOOL AT BETHEL, IND.

On the fifth Lords-day in Oct. our School met for the last time for the season, at the meeting-house, and was numerously attended by the *children, teachers* and *parents* of the neighborhood.

After opening in the usual manner by *reading the scriptures, singing* and *prayer*, a *composition* was read by our young brother, R. W. Anderson, which, with the account of this meeting was ordered to be sent to the *North Western Christian Magazine* for publication.

Addresses were made by Elder H. C. Tillson, and Brethren G. Harrison and Wm. Polly. On motion, the thanks of the meeting was tendered to the Officers and Teachers for the praiseworthy manner in which they had conducted the school, and a request made that they should continue their respective stations in order to re-open it the coming spring.

After the distribution of suitable rewards to the smaller pupils, the school,

which had been in successful operation for seven months, was adjourned for the winter, and the assembly dismissed by singing an appropriate song.

H. C. TILLSON. Pres.

OUR LIBERTIES.

Friends and Fellow Citizens: I wish to offer a few brief thoughts in relation to the great privileges which we enjoy, and which I fear we do not fully appreciate, and for which we too often fail to be thankful to our beneficent Creator and kind Benefactor.

Before enumerating the *liberties* and privileges conferred on us, I wish to notice in *contrast* a class of our fellow beings who, although they are inhabitants of our common country, are still destitute of them all—I mean the down-trodden, and despised slaves! Though they live in a land of *light* and *liberty*, few rays ever reach their benighted understanding. They are in early youth deprived of *parental instruction*, and as they advance in years no *stimulus* is held out for self-improvement; no *books* are open to their vision, to instruct their minds and satisfy their curiosity.

Even in childhood they are made to feel the iron rod of oppression—their spirits broken by the cruel *slave-driver*. Doomed through life to a monotonous round of labor, they live and die without any *motive* to call forth their latent mental powers, and are often brutally unconscious of their *spiritual* nature.

Nor is this all—when, prompted by benevolence, the humane would approach them with instruction, the effort is repelled! With a jealous care *the light* is barred out from them! The voice that would speak to them as rational beings is silenced! They must not even be allowed to read the word of God as contained in the Bible! Systematically crushed both in body and in spirit! Oh! how different